



The office and

duety in fightyng for our
countrey. Set forth with dy-
uerse stronge argumentes ga-
thered out of the holy scripture
prouynge that the affecti-

on to the native coun-
treys shulde moche
more rule in vs
christians

then in the Turkes and infi-
dels, who were therein so
feruent, as by the
hystories doth
appere.

1545.



TO the ryght honorable
and my syngular good lorde and
mayster, syr Anthony Sentleger
knyght, of the moost honourable
order of the garter, one of the
gentlemen of the kynges
hyghnes moost honou-
rable priue chamber,
and lorde deputie
of Irelande.



BEYNGE so ma-
ny wayes bounde
vnto your lordes-
shyp, for the most
gracious, bountie
and munificence,
which in the tyme of my greuous
calamitie you haue vnto me extē-
ded. I thought it shulde be noted
in me a poynt of muche ingrati-
tude, to be so longe absent from
my countrey without haupnge to
you

you therfore due officious thākes,
wherfore I haue deuised to present
your honour with this my poore
lucubratiō. That the same maye be
an example of my assiduous study,
and desyre to accomplish the duty
tpe, wherewith your lordeshyppe
haue me so often bounde. The mat-
ter may be as well conferred to the
feruent affection, whiche alwayes
I haue borne to my countrey, and
to the greife of my propre cytle, as
also wholly attributed to the mooste
godly purpose of our moost dread
soveraygne lord the kynges ma-
iestie, in settinge forth his loyal
subiectes against our enemies. ¶
In the one respecte I take it to be
a gylt needefull for me to gyue. ¶
And in the other (for this present
tyme) somewhat apt for your wise
dome to receyue. That the same
beinge perused, corrected, and set
forth

forth by your honour maye haue
creadite with al men, the more ver
tuouslye to do their most bounden
dutie, euen in fyghtynge for their
countre, as the sapient Cato both
counsell. In my most humble man
ner beseechynge your honourable
lordeschyppe to note therein not
my feinerous audacite and eude
nes, but my wyllynge harte to do
my duetie for my parte & to swade
other, in þat I may to do thelyke. I
haue constrained this litle worke
to more bryefnes then I ought, le
aving out the examples and histo
ries, wherof your lordeschyppe is
so well fulcome, that I feared the
readinge of them shulde be to you
some what tedious; notwithstandinge I knowe right well the re
hearfall of them shulde adde to
my worke no lyttle couloure of
pesswalyon: whych thyng I este
emes
sones

**sones beseeche your wysedome to
accepte accordynge, besee-
chynge almyghty
god to sende
you most
hartely
well to fare.**

**Your moost humble
& obedient seruaunt
Edwarde walsh.**

This oracion was pronoun-
ced by Edward walthe, at
seuerall tymes vnto his
felowes militynge
at the seige of
Boloingh.



I T E A tymes
consideryng with
my selfe most har-
tely beloued fren-
des: the high and
most vertuous re-

Preceptū
Catonis.

Proposi-
tio.

Beneuo-
lentiam
consiliat a
sua et au-
ditorium
persona.

specte, which the famous romayn
Cato hadde to the common wele,
when he so earnestlye amonge o-
ther his moral pzeceptes did teach
that we shulde fyght for oure cou-
trye. I thought it myght be ney-
ther inconuenient nor yet incommy-
but very commendable and neces-
sarpe for vs that I shuld bestowe
this small layser, in declaryng vn-
to you

to you some argumentes and per-
swasions toching our most bounden
duetie to oure native and natu-
rall countrey. That ones hea-
rynge the same, as we that haue
redde and perused thystorpes of
the noble feates of them that at-
tayned immortall glorie in that
behalfe as therby encouraged, you
also with semblable alacritie and
towardnes may vertuoufly ad-
uaunce poure selues to follow the
wholsome doctrine of *¶* Sapient
Cato. And notwithstanding
that after I reuolued this attemp-
tate in my mynde and in inwarde
contemplacion behelde euery way
howe I myght best begynne, and
begon, procede and so condynge
perfourme it accordinge the due
expectacion that you myght haue
of me, interprysynge the same, I
foud it to be a burden heuier then

Scopus.

A.iii.

I myght

A difficult-
tate rei at-
tentiores
facit.

Inca.

If myght wel sustayne seing right
wel þat I shuld take thoccasions
to write, that the mater frely offer-
eth to my hand: no volume could
comprehend the same, and scantly
the hole entreual of my lyfe shuld
therevnto suffice: yet as the maner
is of other recent writers takynge
this sodayne occasion as well of
my propre exile, as of the most god-
lye quarels of our moost dread so-
ueraigne lord kynge Henry the
eyght, who most tenderly despyeth
the welth of hys loyall subiectes
and paynefully stodyeth for the
same: the trompe whereof soun-
deth throughe oute al the regions
of the earth, and shalbe doubtles
fozenet a miroute to all suche as
shall hereafter desyre to gouerne
in a common wele, I can no lesse
doo then expresse vnto you, such
synple reasons, as haue at this
present

presente concurred in my memo-
ry touchynge oure sayde mooste
bounden deuty and office to oure
natiue countrey, whiche I haue
gathered together partely of the
sayenges of famous auctours
and partely of the experience that
I daylye se in men of noble In-
gene and vertuous educacyon.

Trustynge that thereby, the zeale
that nature hath in me kindled
towards my countrey, may apere
in me not onely inertyngable,
but also alwayes bygyllante and
cycumspecte for the good and
commoditye of the same. For
yf anye of vs, hauynge receyued
offycious pleasure at our frendes
handes, wyll not onely remem-
ber the same with rendynge due
thanks, but also euen shewe apa-
rant tokens of oure good wylls
to regradifye it with lyke offyce,
why

Consilia-
rios regi-
os sibi co-
siliat, dum
circa rep:
sc adeo so-
licitum
predicat.

Sillogis-
mos.

*Hic ma-
lis infan-
tes obno-
xii sunt
marinis.*

*A benefi-
ciis.*

Why then, consideringe that by the
exemple of our fathers we ought
to be alwayes thankfull for oure
nutrition. Shuld we not accumu-
late and heape our thanks and
officious dueties to oure natyue
contrey, by whose ayde moost prin-
cipally we were not onely produ-
ced and nouryshe, but also preser-
ued when we coulde neither speke
nor go nor yet of our selues euite
p peryll of fyre water yron or such
lyke dangerous thinge, whereby
we myght peryshe in our infancy.
By her benefite, we fyrste learned
to go on the grunde, and in amia-
ble maner to frame oure babysh
tongues, to speake oure mother
tounge or contrye language. By
her benefite the stronge, the weake,
the poore, the ryche, the noble, and
thinferiour persons lyue together
& are serued together in their vo-
cacion

cacion with þe necessaries of theyr
bodie. In our countrey we fynde
god beholde the most beautifull
bryghtnes of the sonne, which the
euerlastyng god hath so disposed
to the vse of man, that beyng com-
mon to al þe nacions of the earth, it
extendeth beames and lyght, as
though the same were propre to
eche countrey: wherein the worke
manshyp of god appereth to be e-
quall vnto vs his sapience, exceed-
dinge the iudgement of man. Out
of her wombe god ebullulate and
sprynge the water wherewith the
most heauenly ceremonie through
which we are called christians was
in vs perfourmed. By her benefit
the rude feldis of oure vnderstan-
dyng, readie to growe wth all kynd
of vncleane thinges, were sowed
with þe diuine precepts of þe gospel
without the instructions whereof
we

Baptiza-
mur in pa-
tria.

Lucianus
in opuscu-
lo de pas-
tric enco-
mio.

A contras-
tit obsec-
tione.

we shulde be as thinkeles that
do not knowe god, who can there-
fore repende condigne offyce, or
thake though we dyd study payn-
fully for the same. And as the fa-
mous auctor Lucian sayeth, there
is nothinge in this worlde, so ho-
nourable, or so godly, whereof the
goodnes of the native contrey is
not in some respecte a maiستres, &
an occasion. Nether can we name
the commoditie, the pleasure, the
qualitie, the honoure or any other
good thynge wherof the natyue
countrey is not to be thanked. Ye
though our contrey were in dede
so baraign, as that she shuld nede
the fruytes of other realmes and
so rude of tonge, & in treatinge of
weyghtie matters we shulde nede
the ayde of estraunge languages:
yet resteth in her as in & originall
and principall a great occasion of
thankes

thanks and immortall prayles.

Moreover let vs confidre the very instruct of nature that worketh *Natura.* vniuersally in all men, who was ever so vnnatural, yet though he excelled many in auctoritie & power in the straunge contrey, to be deliced with the pleasant and voluptuous contemplacion of the copasse and riches of great cities, & costly buyldynge of edificis, or any lyke blandiment, that he wolde totally forget his natue contrey: Peraduenture in the comparison or weynginge together of the goodnes of countreys or famous cities, men wyl haue sometyme consyderacion & respecte to theyr amplitude, elegance, plentifulnes & riches. But nowe at all & nature hath rightly educed, wyl chose for him selfe a more mete place to dwell in, then his natue countreie: preferring the

the same in all her faultes, to al p
 copious & rich places of p world.
 Thus do the legitimate & trewe
 children. Thus do the fathers al
 so that be honest, good, and rygh
 tuous. A chylde certis haunge
 any respecte of humanitie wil not
 prefer in honour any mortal crea
 ture to his father, nor the father
 embrace with more fatherly affec
 tion any yonglyng befoze his na
 turall chylde, yf then we owe due
 honour, to oure fathers as by the
 very commaundement of god we
 are bounde, howe great study and
 industry is requisite of vs to forse
 that no wike or euyl mane come
 to our nature contrey, wherein our
 fathers are pserued and kepte,
 howe can it be sayde, that we do
 due honour to our fathers, yf suf
 ferynge a pernycious myscheyf to
 growe agaynst our common wele
 that

Mutuum
 parentum
 & filiorum
 officium.

Honora
 patrem et
 matrem.

that successiuelly maye destroye
the same: we spare our bodyes or
goodes to take it awaye, and to
establyshe a certayne order therein
accordinglye: yf we be bounde to
oure fathers, we be moche more
bounde to our lynnage, and so per
quenssequently to our countrey,
where they are conserued. You
maye beholde the aged man, who
all his lyfe tyme hath lyued sump
tuouslye, reiectyng all maner the
commodite ease and pleasour that
he hath in the straunge countreye
howe he wissheth most instantlye
in his natieue countrey even to re
pose his bodye as it were on the
brest of his naturall mother: yea
nature worketh with such feare
in men that whyle they suspecte
them selues to be depzeended in
an vnked contrey thinkyng ther
to be buryed and turned to y dust
they

Locus a
fortioze.

they can not but euermore desyre
to departe. And the more we haue
sene men come to the opinion of
wysedome and to the number of
yeares, the more subiectes they se-
med to be to this affectio that you
haue herde here reherfed. ye anye
aliant or straunger, that lyke a
bastarde or spurious vilipendeth
the name of his natie countrey,
esteinyng exile a small matter, &
lyke a glotten reposinge his felici-
tie in the stinkyng and bestly vo-
luptuousnes of the body, and the
vile pleasours of y^e same, yeldinge
his industrie to satisfie concupis-
cence, without studie charge or co-
sideracion of the wele of his coun-
trei, is in no wise to be prosecuted
with thargument of a gentle and
regratifieng harte. Moreover
the goddis (as poetes do sayne)
do delite in their natie countrey,
who

who, as Lucyan sayeth, behol-
dyng the whole possessions of Lucianus
men with the compas of the earth
and ocean: and knowyng them
selues, as they wryte to be owners
thereof: yet euery of them prefer-
reth with moze inwarde affection
his native coutry then any other
place of the worlde wout respecte.
Whose opinion I haue here to
you reherced, to thende onely that
the affection, which is bozne from
the beginnynge to the native con-
try, maye appere to you thereby.
But let vs haue oure recourse to
the holy scripture, which is farre
from the faynige of poetes, and
considre we that is sayde of our sa-
uiour Iesus chyste the verye ow-
ner and redemer of the worlde,
wherof the holy prophet Michas Michas. 5.
enpired with the spirite of god re-
kenyng with him self the honour

B.

due

Mathe. 2

I fortiore

Luce 19.
30. 11.

due of all men to their native countrey sayeth these wordes folowing which the hely euangelyste **M**athewe reherfeth in his seconde chapter. **T**hou bethleem sayth he, of the lande of **J**uda, arte not the lest amonge the princis of **J**uda: for out the shall there come vnto me y capayne that shall rule my people **I**srael: yf the holy prophet of god did note such respect in our sauoure **J**esus **C**hryste whiche doutles in that he was man, was in hyin aswell assyduous as feruent. **T**he scripture testyfeth the same by that he so tenderlye dyd wepe for the dissolation of **J**erusalem, and sundre other examples whiche at this presente I neade not to rehearse. What inhumayne, yea rather what bestly instyncte shulde rule in vs yf we shulde haue no affectyon of loue
rising

risynge in oure hartes to our na-
tiue countrey, whose fathers and
whole generacion and progenie is
earthly & of the earth, who as you
haue harde receaue so many offi-
cious comodities by her only bene-
fite. In this place by occasion of þ
matter wherof I treate, I am cau-
sed to remēber þ moost detestable
bilenie of Delapole, Bath, Gar-
rot & such others as w like mad-
nes not only haue forsakē þ swete
vicissitude & offices of their natie
countrey. But also w most execra-
ble & vngodly inguominie haue
wrought most falsely & trayterous-
ly against þ same. How be it lest I
shuld seme i their vituperie which
no tunge can condingly vtter to
digresse from my purposed mat-
ter, I leue to them for a perpetual
torment to their hartes the same
whiche the makers of the lawes

Delapole
Bath.
Garrot

B.ii. haue

haue ordeyned to punish greuous
offendours, euen exile. And for an
euerlastinge exemple of their con-
tumely the, most excellent benefi-
tes whiche they haue receaued of
their sayde natyue countrey, to be
cōtrepeyed in the sight of all the
worlde with their abhominable in-
gratitude & vnthankfulnes. Let-
tynge you to witte that who so e-
uer offendeth in þe like trespas, not
onely bzeketh the bounde of al hu-
manitie and gratitude, falleth frō
the high degre of liberty, renegeth
for euer to runne in the race of ho-
nour, but also transgresseth þe high
institution and prouidence of god
wherewithby inexplicable p̄sciēce
he hath ordeyned, and constituted
eche man to lyue vnder þe powers
of the earth as it is wrytten in di-
uerse places of the holy euangelye
we can not be therof ingnozaunt:
not

Jo. 3 et 17

Ad Ro. 13

Sapient. 6

not vnder such powers as we our
 selues shall chose or desyre, either
 through our blynde affections or
 otherwise: for he by the wonder=
 ful depte of his wisdom & his in=
 uestigable wayes of for knowe=
 ledge, before we came to þ world,
 hath ordeyned prouyded and ap=
 poynted for vs, expressely that we
 ought in that behalfe to obserue
 and folow: in shewyng our duety
 to our natie countrey without we
 shuld after the maner of gyautes,
 as sayth the Proverbe fyght a=
 gainst god, & worke against his be=
 hestes. It may be well appercea=
 ued by this hyghe prouydence of
 god þ among al trāsitory thinges
 we are principally bounde to our
 natie countreie, And also that it
 maye not lye in vs to chaunge þ
 god hath appoynted the same be=
 inge euen the verye fyrste gyfte þ

*Cum diis
 pugnare.*

*Epilogus
 primi capi
 tis.*

B.iii.

we

we receyue of our creator, by this
also the wordes of the romayne
oratour Tully, apere to be true
where he sayth that oure byrth is
the possession of our native coun-
trepe. It can not be expressed vnto
your sightes by more viuely coul-
lour of rethoricke, how moch com-
moditie and office accrueth vnto
vs that be the germaine Citizens
of our native contrepe. Then if it
myght be depinged befoze you,
howe intollerable calamitie and
vniquietnes is to them that be ba-
nished and expelled fro the same,
who beinge totally descruciate by
the grefe of their perigrinacion,
cesse and to affirme that amonge
all the good thynges of the world
the natyue countrey is the beste.
And miserably complayning their
infortunate and wretched lyfe, for
that they inhabite not their na-
tue

tyue countrepe, they esteeme them
selues for that cause onely, most in
fortunat though in al other thin-
ges, they haue their hartes desire
of all the riches and pleasours of
the worlde. And how they that for
a while, as estraungiers and ali- ^{Alienige-}
antes haue leaded their lyues ha- ^{ne.}
uynge attayned no lyttle splêdour
and gloxie, eyther by ryches and
possessions, dignite and honoure,
notable fame of excellent lerninge
and Ingene or renowne of diuine
vertue, striuen together who may
first come to their natine countrey
as though no wher elsthey might
with prayse excersyce their sayde
goodes to the contentation of
their myndes : ye the more I
haue sene men auctorisid and ta-
ken as mete tachieue greater
attemptates the more they seemed
to accelerate, to their natyue
B.iiii. contrey

Nihil nō
tenetur
patrie.

Notat
tria vitia
quibus ho-
mines de-
tinentur a
rep.

Luce. 16.

countrey to thende they might co-
uerte their industrie to the behofe
thereof. So as truely I am made
of the oppynion that the whole stu-
dye and labour that men take to
attayne knowledge or to heape to-
gether treasours is pretended to
thende either they myght with the
same do profite in exercisinge li-
beralitie in tyme of neade or els in
doing some laudable thing where
of high commodite myght growe
to the common wele, you maye be
sure I meane not here these grosse
marchauntes these sarcastical pre-
stes and possessioners of greate a-
nuyties nor suche others, whose
iudgements touche nether heuen
nor earth, but is caried with suche
auydypous desire to hepe and to
kepe as hath no maner ende.
These without doubt repose their
whole felicitye in the wicked Ham-
mon

mon without further purpose the
to se the same locked vp as þ high
treasour of their hartes. The very
Etnickes that neuer receaued the
fayth and consolacion of the word
of god noz herde the manifolde re
pzoches þ Christe layeth against Luc. 21 16
the ryth foz their abuses (were not Ma. 6.
so blynde but they wolde foz their
countreyes sake bestowe not only
their goodes but also their bodies
as by examples I wyll somewhat Secunda.
declare. I meane not also these stu
dientes that studie a great pette
of their youth with great diligēce
and paynes to thende they myght
vnder coullour of the lawe oz the
worde of god, worke thinges foz
their priuate ease, and commodi
tie: a great nomber of suche byz
des buylden theyz nestes in the
braunches and vnder the shadow
of good doinge, whiche dayly in
uent

uent newe craftis of dissimulaci-
 on. These studie & watche alwayes
 to encrease and augmet their vo-
 luptuous ease, and amplifie their
 possessions and lyuelode, not re-
 gardynge thanxious thoughtes
 and studie that they are bound to
 take for the common wele and pre-
 seruacion of the church of God.
 Soch haue not receaued reuelaci-
 on of the respect that our sauour
 Iesus chryst had to þe cōmon wele
 when he payed the peny founde in
 the fishes belly, and when he aun-
 swered the pharisees touchinge þe
 tribute due to Cesar, neither consi-
 dze they the study and circumspec-
 tion whiche the appostles, Peter,
 Barnabas, and Paule had to the
 cōmon wele, in preachinge the gos-
 pell, obseruyng alwayes the cir-
 cumstances that made for the com-
 mon wele: which thinges and ma-
 ny

Ma. 17.

Ma. 22.
Luce, 20.

Petrus.
 Barna-
 bas.
 Paulus.
 Passim in
 actibus
 Apostolo-
 rum et
 epistolis.

ny other necessarie instructiōs for
 our christē sotietie, while they stu-
 die the contencious and inutile ru-
 les of Duns, Thomas and suche
 others, and while they sticke in de-
 fuse & insoluble questions of diui-
 nite, are declared vnto vs wth great
 & heuēly discrecion by y^e very Et-
 nickis as Plato, Socrates, Ari-
 stotle, Tully, Cato, Seneca, Plu-
 tharch & al other famous aucto^rs
 y^e euer hitherto did w^{rite}. I wold
 o god y^e such were thindustry and
 good wyl of our prestes & studien-
 tes y^e are allowed to sit at home to
 preach y^e gospel & ministre y^e lawe,
 peraduenture, in such heuenly iud-
 gemēt they had y^e help of y^e spirite
 of god, whose graces are further
 extended then we can interprete or
 desyue. Neither do I meane such
 as are reproued by Demosthenes
 that sometyme were militynge in
 Grece

Johan-
 nes Duns
 Thomas
 de aquino

Plato.
 Socrates
 Aristote-
 les.
 Tullius.
 Cato.
 Plutar-
 chus.
 Seneca.

Spūs pa-
 raelctus
 namq; de-
 citur spūs
 dorodoti

Tertium
 Demosthe-
 nes.

Grece for the onely loue of mo-
nepe and profite, without the in-
warde study that they shuld haue
to do the honour of their countrey
who for that they trusted in the
corrupte myndes of their captay-
nes to be by the receaued agayne
to fauour when they wold for mo-
nepe. Went about when any daū-
ger came vpon them, euery man to
saue him selfe without any respect
to the shame that they therby dis-
serued. wherfore the said Demo-
sthenes extolleth with high praise,
the order taken for soche in the cō-
mon wele of Democrattia: where
such offendours coulde neuer a-
gayne be receaued to fauour. And
where many excellent honest and
rightous istituciōs were set forth
very necessarpe for eche man that
is beneuolent or studious for the
good of his countrey to obserue
and

Resp. De-
mocratica

and folowe, which foꝛ your ſakes
I truſt ſhortly to ſe tranſphꝛaſed
into our motheꝛ tonge, notwith-
ſtandyng that in this exemple of
the cowaꝛde grekes I can in no
wiſe meue you. Whose deades be
maniſeſt ynoughe thankes be to
god in declaryng your wyllynge
hartes, to do the profite and ho-
nour of our natyue countrey.

Of theſe defectus that you haue
herde, I myght ſet foꝛth domesti-
call examples, wherewith my woꝛ-
des mygh be opened euen to your
owne eyes, but made odious and
greuous vnto ſome mens hartes.

But bicauſe it is neceſſary foꝛ him
that wolde exhoꝛt the people, to al-
lure thein with ſwete and pleaſaunt
inſtructions, to acquire fauour at
their handes, foꝛ without that no-
thinge is to the acceptable, I will
not ſo maniſeſtly ſet foꝛth y faultes
whiche

Locus co-
munis d
auditoꝝu
beneuolen-
tia:

which (without my speche) shalbe
with such as I haue saide, contrō
ted moze and moze to their perpe-
tuall vitupery, & contempt, and to
the immortall gloze, and vnspēa-
kable renouine of y noble hartes
that be of suche humayne, and offi-
cious ingene, as knoweth their bo-
dies and goodes to be euen the ve-
ry possession of the common wele
of their natue countrey. And the
selues as Tully sayth to haue ben
borne to the vse thereof. Sythens
therfoze the noble oratour Demo-
sthenes not only couēteth him selfe
vnhabable to dilate y noble vertu &
y honour of such, who as I haue
said, ar giuē to y commō wele but
also affirmeth y whole vigour of
rethoricke to be therto insufficiēt:
I were worthy to be redargued of
inoche arrogācy yf I shuld attēpt
to make vnto you a diffiniciō ther
of

Marcus
Tulius.

Demosthe-
nes.

of. He doubteth not to call suche
men the very soule of their coun- *Anima pa-*
treys, bycause of their magnifi- *trie,*
cence and nobyltie of harte, shew-
yng the same by an example of
Grece, howe when such Citizens
were decessed and passed out of
the worlde the whole dignitie and
noble aucthoritie of Grece, was
taken awaye and fordone. He
calleth them also the lyghte of *Lux pa-*
their countrey, meanings that *trie.*
as the lyght beinge taken awaye
frome our vse, the rest of oure lyfe
shulde be vnto vs tedypous: euen
so the sayd noble cytizens beinge
departed the spendour and gloze
of Grece, was turned vnto my-
serable darkenes, and so the com-
mons brought to ryght great ru-
yne and decaye. By whiche ex-
amples it is playnly aparant how
much difference is betwixt them
that

*A contra-
tiorum
compara-
tione*

*Uirtutis
consum-
matio for-
titudinis.*

that take paynes in the common
wele of their countrey as you do.
And them that lye luckynge at
home lyke vnprofitable ye rather
vnnaturall and bestlye people, &
wyl not loke to render mutuall
office and thanke to so many and
spontayne pleasours, that they
natiue countrey mynystreth vnto
them. And bicause that this that
you haue herde is the vyue foun-
tayne of honour and the very of-
fyce of fortitude, whiche of all ver-
tues is the consummate perfectiō.
I wyl exhort, that we, who the for-
knowledge of god hath destinated
to be of the noble church and con-
gregacion of Englande and Ire-
lande: lacke no courage to ad-
uaunce our selues defendinge the
woorthy faine whiche our fathers
befoze vs so longe tyme haue de-
fended and p̄serued. And regar-
dyng

dyng the great & noble magnani-
 mitie of the very Ethnickis, let no
 defecte or flakenes be in vs to per-
 fourme so noble & worthy an inter-
 prise. The Erectheans knowyng
 þ their prince Erecthea dyd put to
 death his owne doughters called
 Hyacynthidas for his countreyes
 sake, thought it shuld be vndecent
 for them, seinge their prince being
 immortall and doinge so moch for
 their cositrey, to esteeme moze their
 mortall bodies then immortall ho-
 nour. The Agidians also knowe-
 ynge that their prince Ageus dyd
 fyrst establyshe lawes and insti-
 tuciōs in the cōmon wele, wherby
 he attayned immortal praise, were
 animated rather to dyspyse theyr
 mortall bodies then to be lyuers
 in Grece, after that the honour by
 him gotten shulde be in theyr de-
 fault lost. The Leontians know-

Exempla
 magnan-
 imitatis
 quorundā
 Et nicolū

Agide.

Leontide.

C ynge

Alcamans
ride.

puge howe the daughters of their
prynce Leon offered them selues a
sacrifice for their countrey, thought
it shulde be an argument of moche
vilenie in them yf they shulde be
counted inferiours in fortitude, &
magnanimitie to womē. The Alca
mantians also remembryng the
verse of Homer, howe the immor
tal prynce Alcamans did sayle into
Troye for the saluegarde of his
mother thought it shulde be re
quisite in them to bestowe theyr
mortall carcase for their countrey
the same beyng the conseruatrice
of all their parentes and progenie
from the first of them to the last.

Cecropide The Cecropians also considering
howe their prynce Cecrope was ta
ken to be pertely a man and pert
lye a dragon for none other cause
then that in ingene and iudgemēt
he resembled a man, and in vigour
a dragon

a dragon, in thaffaires of the com-
 mon wele. And lykewyle Chantio
 chians forgettynge not that their
 prince Anthiochus was sonne vn-
 to Hercules Determined in theyr
 hartes either to leade a lyfe wo-
 thy the nobilitie of their prynces,
 or els to dye with the honour to
 them left. With diuerse, ye innu-
 merable others as well Grekes &
 Romaynes as of other common
 weles the examples whereof to be
 shewed our present leysar doth in-
 hibite. Yf then such magnanimity
 dyd reigne in the hartes of the be-
 ry infidels, whiche in dede & lawe
 of nature gyueth in yeldyng their
 personnes to so many leoperdies
 for their countreyes, howe muche
 moze shulde the lyke desire be euē
 inflamed in our hartes who haue
 aboue the lawe of nature the glad-
 tydynges of helthe, the gosspeil of
 our

Anthiochi
 de,

Epilogos
 cum argu-
 mento.

Lex natur-
 ec.

C.ii.

our

Her diu-
na.

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Chrysosto-
mus.

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our saviour Jesus Christ, whoe
emptyng not the lawe of nature,
from his holy rules: hath further
promised vs that our bodyes shal
be reysed agayne with greater per-
fection ye with incorruptible glo-
rie, the hope whereof onely certis
is no finale ioye and solace to our
hartes, and an efficax remedie to
put awaye from vs thantious &
formidulous thoughtes & might
rise in vs of our fleshe, whiche we
haue aboue thinsydeles, and Et-
nickis that wante hope. If we
shulde seme to staye and spare our
wretched bodyes from so noble an
interpuse what maye thinsydeles,
as saynt Iohn Chrysostome sayth
laye to our charge: what will they
not cast in our teth: These be they
that so constantly affirme that ther
shalbe a resurrection of the dedes:
saye wordes but their peadeg

Drawe

drawe not after that lyne, w^{ch} their
wordes: they affirme that there
shalbe a resurrection of the dead,
but they dispayre in their hertes.
Let not vs therfore frustrate the
hope that our sauour Jesu ch^{rist}
hath gyuen to vs for the recom-
forte of our hartes, as sayth saint
Paule; lest we shuld lament and
morne lyke them that want hope.
And yf thinfideles reimenbynge
the magnanimitie of thei^r p^{rin}ces
were so animated: Howe moche
more shulde we be euen enflamed
beholdyng the p^{rin}cely clemency
fortitude and magnanimitie of
our liege and naturell kyng Hen
rye the eyght by the grace of god
kyng of Englande Fraunce and
Irelande defendour of the fayth
in earth vnder god of ^h churches
of Englande Irelande ^h supreme
hede, & of his noble progenitours
which

hortatur
ad stabili-
tatem.

whiche no volume can cōprehēde,
were the same by any oratour ex-
plicable. ye why shulde we not be
euen determined like men to fight
for lyfe & death, rather the lyving
to se that princely dignitie, that e-
uangelical gouernaunce defaced,
which the very prouidence of god
hath giuen to vs not to thende we
shuld permit the same to be by our
enemies forfrushed and brought
to nought, but that we shulde ver-
tuously stande in the defence and
mayntenaunce thereof in all fide-
lie trouth and singlenes of mynde
As the lawe of nature, the bonde
of loue wherewith our native coun-
trepe hath bounde vs, the exemple
of the princely dexteritie of our no-
ble kynge and his highnes noble
progenitours. And also the very
worde of god in so manye places
both incite and perswade vs to do
And

Orator-
tio.

And finally lest we shuld be inferiours to thinfideles whose magnanimittie I haue here to your partely declared, I most tēderly exhozte you euen with the woꝝdes of saint Paule: let eche of vs possesse his bodie in all holynes and honour not in sustayninge dishonour as though we knewe not god ye as though we had no hope, oꝝ knewe not these thinges that you haue herde of the officious and plentifull goodnes of our native countrey. which I doubt not hath efficace strengthe and energie to chaunge the very cōwarde harte to be hardie bolde and coragious in folowynge the pꝛecepte of the sapiente Cato, euen to fyght foꝝ the natyue countrey. And notwithstandinge that by the rehersal vn to you of histories of noble men this pꝛoposicion shulde haue the
moze

strong collection of argumentes,
for our small laylar, let this be
that I haue sayd be vn
to you for this tyme
sufficient.

Finis.



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